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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 20. BOSTON, SATURDAY, MAY 17, 1834. WHOLE NO. 666.

DOCTRINAL.

THE SAVIOUR'S SUFFERINGS.

In the last Register we gave a condensed view of a powerful and convincing argument, in the last Christian Examiner, against the position that the Saviour's sufferings as represented by Calvinists, were a fair expression of the desert of sin. We give now a summary of the remaining part of that writer's argument, together with a few extracts, showing the purpose of his sufferings, and the effect the view of them should have upon the temper and character of his followers.

We object to the opinion, that the sins of men were punished in the sufferings of Christ, because we believe that the hypothesis implies impossibilities, both natural and moral. In our opinion it is impossible that sin should be punished if the sinner escapes, or that it should be punished in any way but by the sufferings of the sinning agent.

We admit the possibility of inflicting suffering on a righteous being, calling him a substitute for sinners. But surely this is not punishing sin; and to call it so is an abuse of language. Punishment is the infliction of deserved evil; but it was impossible that Christ could deserve the evil due to our sins; and equally impossible that our sins should be punished in his sufferings. If he was made a substitute for sinners, his righteousness was a substitute for our sins, and as a righteous being he was caused to suffer, and to suffer because he was righteous. But how shocking the idea that righteousness was punished instead of sin, and thus called the *desert* of our iniquities!—"a fair expression of the desert of our sins,"—to "tell how much we ought to suffer!"

There is one circumstance which renders the hypothesis, that our sins were punished in the sufferings of Christ, more extraordinary than the one which implied, that sins, without the sinners, will go away into everlasting punishment. In regard to all our race who have been born since the crucifixion of Christ, it is supposed that their sins were punished while neither the sins nor the sinners had any existence; and in regard to those now living it is supposed, that their sins were actually punished many centuries before they were born. Yet who does not know that punishment is an *effect* or a *consequence* of sin, and not its *antecedent?* Was it then possible for Christ to eat the fruits of our ways and to be filled with our devices, nearly two thousand years before we had any existence? Was it possible with God to inflict sufferings on Christ as the *effects* or *consequences* of sins which did not exist, and as a substitute for sinners who were not born for more than seventeen centuries after he endured the sufferings of the cross? Can sufferings, endured eighteen hundred years ago by an innocent person, who suffered "for righteousness' sake," be "a fair expression of the desert of our sins" which have been committed to-day, and of the sins of others which may be committed two thousand years hence? Let candor and common sense answer these questions.

Finally. We object to the hypothesis, that in the sufferings of Christ may be seen "a fair expression of the desert of our sin," because we believe these sufferings were endured for purposes of a very different nature, and far more exalted, benevolent, and necessary. We believe them to have been endured "to tell *how much*" a perfectly good being will endure, if necessary to the discharge of his duty, when employed to save men from their sins, and bring them to God; and also to show the ministers of the gospel and private Christians with what a meek, submissive, and forgiving spirit they should meet and endure "the contradiction of sinners against" themselves, and all the evils they may be called to suffer as the disciples of the Messiah. As to substituted punishment, we believe this to be unnecessary and impossible under the government of a wise and benevolent God; but the two purposes which we have mentioned, or the two lessons which we suppose to have been taught by the sufferings of the Messiah, seem to us of immense importance; and by him they have certainly been taught in a manner truly impressive, by obedience unto death, "even the death of the cross."

We do not say nor mean, that those were the only purposes to be answered by the Saviour's sufferings. We will recollect, that "thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; that repentance and remission of sins should be preached in his name among all nations." We also recollect that Jesus said to Pilate, "To this end I was born, and for this cause came I into the world, that I should bear witness unto the truth;" and if we may judge from events, it was deemed by God of great importance that his Son's testimony should be closed on the cross, and sealed with his blood. So he "spared not his own Son, but delivered him up for us all."

That we are not under a mistake, in supposing that the Saviour suffered for the two purposes which we have named, may be obvious to all who will candidly examine the subject. John, having mentioned the love displayed when Christ "laid down his life for us," immediately subjoins, "And we ought to lay down our lives for the brethren." Surely he did not mean that we should suffer a substituted punishment for the brethren; yet he supposed we should imitate Christ. Peter says expressly, "For hereunto are ye called, because Christ also suffered for us, leaving us an example that we should follow his steps." The same doctrine is emphathatically taught by Paul in the second chapter of his Epistle to the Philippians. No intelligent man will say, that it is the duty of Christians to suffer vicarious punishment one for another; yet, if we may rely on the testimony of the three inspired Apostles, John, Peter, and Paul, nothing is more certain than that we should let the same mind be in us which was also in Christ Jesus, who humbled himself and became obedient unto death, even the death of the cross,—who loved us and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

We see no evidence that the Apostles believed, that in the sufferings of Christ we have "a fair expression of the desert of our sin," but we have much evidence that they regarded those sufferings as designed "to tell how much" they should be willing to do and to suffer, when necessary to the faithful discharge of their duty as his Apostles. By such views of his sufferings they were doubtless excited, encouraged, and supported under the trials they had to endure, from the ignorance, the prejudices, and the malignity of persecutors.

When we consider the powerful prejudices which the Apostles had to encounter, we can hardly doubt that much of their success is to be ascribed to their possessing the self-denying spirit of their Lord, and a readiness, like him, to do and to suffer any thing which was necessary for the advancement of the cause in which he laid down his life. The benevolent and self-denying spirit of the Messiah is the true evangelical spirit. To possess this is infinitely more important to men than a belief that he suffered the punishment due to their offences. For this spirit is counted to them for righteousness; it disposes them to serve God in this world, and it prepares them to dwell with God in the world to come. Hence we may see the force of our Saviour's precepts,—"Learn of me; for I am meek and lowly of heart." "Whosoever will come after me, let him deny himself, and take up his cross and follow me."

We may now appeal to the consciences of all intelligent Christians, and ask, Would not the views of the sufferings of Christ which we have endeavored to illustrate, if duly understood and impressed on the minds of Christians, have a far more humbling and salutary influence, than a belief that his sufferings were the punishment due for the sins of the world? Would they not occasion a most favorable change in the character of Christians? Would they not eradicate the spirit of hostility from among the disciples of Christ, unite them in love, and make them ONE, according to his valedictory prayer in the presence of his Apostles? Would they not greatly subserve the purpose of him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works"? It is very obvious that men may believe that their sins were punished in the sufferings of Christ, and still remain very wicked; but no man can let the "same mind" be in him which was in Jesus Christ, and still remain in the gall of bitterness and bond of iniquity. He must be a true Christian.

BIBLICAL.

[From the Christian Reformer.]

NOTES ON PASSAGES OF SCRIPTURE.

Prov. xvii. 15. "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord."

It should be, "He who *acquitteth* a wicked man:" and so in numerous passages, where the words 'justify' and 'justification' occur, throughout the Scriptures: for these terms are now almost obsolete in writing and conversation; except when they bear another sense—and Theologians too generally involve them in mystery.

Matt. xxiv. 51. "—shall cut him asunder."

This erroneous rendering has been adopted by Newcome, whose comment is: "Dissecabit medium. One kind of punishment. Will destroy him with the sword here, and condemn him hereafter."

The Editors of the "Improved Version" have selected the word 'discard,' as giving what they deem the import of the original.

I would translate it, 'will separate him.' The nature of the 'separation' (a real and a severe punishment) is clearly pointed out by the remaining clause of the verse: "and appoint him his portion with hypocrites (the perfidious *servants*)—there will be weeping and gnashing of teeth"

Archbishop Newcome seems to have confounded together the imagery of the parable and what that imagery is designed to represent; the figure and the subject. Suppose "the wicked servant" to be *literally* 'cut asunder,' how incongruous were it to add, "and appoint him his portion" &c.! By the nature of the case, and of the mutual relation, his master could not both "destroy him with the sword here, and condemn him hereafter."

Nor, surely, would Principal Campbell and the Editors of the I. V. have used the term 'discard,' had they considered that this faithless individual was a *slave;* that his owner had absolute power over him; and that instead of being *dismissed* from service, he is described as being reserved, in virtue of his possessor's authority and will, for rigorous labor, chastisement and privations.

Most of the translators whom I have consulted render the word before us correctly. Cranmer's Bible is a remarkable exception: for here we find, "shall hew in pieces." Mace, in what he calls his "New Version," &c., which, indeed, has little claim to regard, is quite as faulty, and even more so in an opposite direction, "shall turn him out of the family, and give him the reward due to such behavior."—Nothing can be meaner than this; nothing more unworthy of the subject. Even as a *paraphrase*, it is worse than inadmissible.

1 Cor. viii. "But meat commendeth us not to God," &c.

There can be no reasonable doubt that this verse is a plea really alleged by the Corinthians, and now cited and refuted by the Apostle. Examples of the same kind are not wanting in other compositions of this class. We have an instance in Horat. Ars Poet. 1. 9—11, &c.:

> "'Painters and poets our indulgence claim,
> Their daring equal, and their art the same.'
> I own the indulgence —Such I give and take;
> But not through nature's sacred rules to break," &c.
> FRANCIS.

1 Cor. xv. 32. "If, after the manner of men, I have fought with beasts at Ephesus," &c.

Lardner understands the expression *fighting with beasts* literally, and is of opinion that Paul refers not here to any particular event or occurrence of his life, but only makes a supposition, and puts an affecting case. The learned author therefore paraphrases the verse as follows: "If, according to a cruel custom which obtains among men, I had, for the sake of the gospel, been condemned in this city to fight with beasts, and had been miserably torn to pieces, and destroyed by them; would it have been of any advantage to me?" &c.

But the context speaks of *actual* dangers. How then could it answer the Apostle's purpose to put an *hypothetical*, however probable, case? It may be doubtful, too, whether the original admits of being rendered in the form of a *supposition*—'I *had* fought,' instead of 'I *have* fought.'

Heb. xiii. 10. "We have an altar, whereof they have no right to eat who serve the tabernacle."

Bishop Hoadly calls this an "obscure passage:" and so it unquestionably is, if the scope of the epistle, and the nature of the context, be overlooked. I agree with him that it cannot be justly interpreted of the Lord's Supper, or of Christ himself: but I must pause before I can admit, with this valuable writer, that the *altar* here spoken of is, "the cross of Christ."

We should mark what follows: "whereof they have no right to EAT," &c. This *altar* then is the same with a sacred *table*. The idea was suggested by what preceded in ver. 9, "not with MEAT," &c.: the implied comparison is between the Levitical priesthood and Christian teachers; nor is it till afterwards that the author of the epistle recurs specifically to his Great Master's crucifixion. His mind teemed with Jewish images, with figures borrowed from the sanctuary: and he is intent on showing that every characteristic and reputed distinction under the old had an appropriate, but vastly superior counterpart under the new dispensation; "we have better means of communion, of fellowship, with God and man."

Rev. i. 17. "—I am the first and the last."

It is clear that this language denotes not an eternity of being: for whoever is literally 'the *first* and the *last*, *exists in time*. As clearly, the phrase, when we meet with it in the Scriptures, describes not any thing or any individual peculiar in its kind, since we behold no example of its bearing such an import. Consequently, we must explain it by the clause or clauses, the verse or verses, with which it happens to be associated. When employed in the Old Testament respecting Almighty God, it designates Him as the Source of great public and religious changes, and the End to which they must be referred, and whither they point. It has no relation to his nature, essence, duration. So, when applied here to Jesus Christ, it depicts what he now is, and what he was, and must be interpreted by the clause, "I am he that liveth and was dead," &c.—'once most abject and despised, at present the head of God's creation.' Col. i. 18.

MISCELLANEOUS.

RELIGION IN FRANCE.

In accordance with our intention, recently expressed, to furnish more full accounts of the proceedings of the various religious denominations, we gave last week some facts in regard to missionary efforts in France. These efforts, it is presumed were principally under the patronage and direction of the Continental Society, formed in England about ten years ago.

Recently the attention of the Baptist denomination in this country, has been turned to the state of religion in France, and through their instrumentality some valuable information has been gained. We find a condensed account of their proceedings in the New York Observer of last week, from which we give extracts.

At the last triennial meeting of the Baptist General Convention, held in New York two years ago, a very lucid and impressive exhibition of the state of France was made to that body, and the importance of an effort on their part to commence evangelical operations in that country without delay, was strongly commended to the attention of the Executive Board. The subject was accordingly taken up at an early day, and the Rev. J. C. Rostan, a native of France, appointed the first missionary. In the autumn of 1832, Mr Rostan repaired to Paris, and commenced evangelical labor In company with him, the Board sent out as agent, the Rev. Prof. Chase, of the Newton Theological Institution, to assist in organizing a plan of operations, and also to make such inquiries in regard to the condition of the Continental Protestant Churches, as might enable the Board to decide upon the mode of sending them the needed assistance. This service was faithfully performed by Prof. Chase, and the information furnished by him encouraged the Board to prosecute and extend their original design. Immediately upon his return, it was resolved,

1. *To strengthen the mission at Paris.* Mr Rostan had found several individuals who gave evidence of personal piety, and were desirous to be constituted into a Baptist church. These the missionaries are instructed to collect and embody upon the plan of the churches in the United States. There now exist in France several Baptist churches, but being very imperfectly organized, they are extremely feeble and inefficient. it is designed, therefore, that the church at Paris shall be a model for the re-organization of the old churches, and the constitution of the new ones.

2. *To make suitable provision for the instruction of such brethren of the Continental churches as may desire to receive it, and thus increase their usefulness in the ministry.* Prof. Chase became acquainted with several such brethren, who were desirous to enter the ministry, but who had not the facilities for acquiring the education which they felt they needed. Besides, it was regarded as indispensable, if the churches in France are ever to emerge from their depressed condition, and if the gospel is to be commended, in all its simplicity and loveliness, to the understandings and consciences of Frenchmen, that the preacher should be so enlightened as to command respect, and qualify them to become intelligent, efficient, and permanent *pastors.*

The Board accordingly appointed Mr Isaac M. Willmarth as an additional missionary to Paris. This brother had formerly passed a considerable time in that city, subsequent to his graduation at Hamilton College, and had *there* been converted to a cordial faith in Christ. He had afterwards completed a three years' course of theological studies at Newton; and on account of his piety and discretion, as well as his extensive literary and theological attainments, he was considered as eminently qualified for the station. On Wednesday evening, the 30th ult. he was publicly ordained and designated to the missionary work, in the presence of the Board at its annual meeting.

In the absence of the Corresponding Secretary, the instructions to Mr Willmarth were prepared and read by the Rev. Prof. Chase. From these, it appears that his duties are to be two-fold. He is to have the general superintendence of the mission; and in this department he is directed to visit and encourage the feeble, scattered churches, with a view to ascertain their wants, and endeavor to put them in the way of obtaining suitable pastors and providing for their support. But his attention will be mainly occupied in giving direction to the studies of such brethren as are desirous of increasing their qualifications for the ministry. He will open at Paris, without delay, an institution for the reception of such pupils, and will superintend its concerns, as well as perform an important part of the work of instruction.

Mr Willmarth and his lady sailed for Havre on Thursday, May 1st, in the ship Utica. At Paris he will be joined by the Rev. Anthony Porchat, now pastor of a Protestant church near Orleans, in France, who has been appointed to supply the place made vacant by the death of Mr. Rostan. B. S.

MR THOMPSON'S LECTURE.

The Ninth Lecture on the Evidences of Christianity was delivered at the South Church, on Sunday evening, by the Rev. Mr Thompson.

After one or two preliminary remarks on the importance to young men of making a profession of *some* religion and of choosing their religion upon careful and deliberate examination and not taking that which comes recommended only by education or fashion or prescription, Mr T. said that, in the present endeavor to assist their inquiries, he should regard his hearers,—notwithstanding the variety and force of the evidence which had been presented by his predecessors in the Lectures—as not having yet made up their minds as *to the fact that a Divine Revelation has been made*—he should regard them, for the time being, not as Christians, but as sceptics or infidels. He wished them to forget, if possible, that there is any such religion as Christianity; and conceive themselves in the condition of their fellow men who have never heard "of him of whom Moses and the prophets did write."

Viewing them as in this state, he proposed to discuss in their presence these *four* points:—1. Is a Divine Revelation *possible?* 2. Is it *desirable?* 3. Is it *probable?* 4. Is it *actual?* Mr T. proved the affirmative of these questions, by a great variety of facts and arguments. He showed that a Divine Revelation is absolutely necessary to satisfy the organic wants, to answer the inquiries and remove the difficulties which spring up within and hem round on every side, the unbelieving world. He maintained that what is called Natural Religion, (whether sufficient in itself, when properly understood and regarded, as a rule of life and guide to happiness, was not material to the argument) had universally *failed* to answer these ends. He quoted infidel testimony to prove the universal prevalence of idolatry (with a very few exceptions) previous to the time of Christ. Under the last division of his lecture, he canvassed the character of several religions (particularly the Mohammedan) claiming to have had a divine origin, and showed very clearly and satisfactorily the invalidity of their pretensions. He stated that there could be no competition between christianity and the institution of Moses, for they were both parts of one great system and *must stand or fall together.*

We were left then with Christianity alone. In our ignorance and helplessness we must take this, or none. He concluded by presenting, in a concise and forcible manner, those points in evidence of its divine origin which were to himself, he said, most interesting and striking. These were, the peculiar circumstances under which Christianity began its course; the feebleness of its first instruments contrasted with the astonishing results of their efforts; their perseverance, against a world arrayed in opposition to them and bent on their extermination, in publishing and attesting doctrines and facts which, if false, they could not but have known to be so; and from the preaching of which if true, they could look for no present advantage, and finally, the *character* which his followers, poor, illiterate, despised men, have drawn of their Master—a character delineated without the least appearance of art or study, and yet combining every perfection which we could wish to see or expect to find in a Teacher sent from God.

We are able, of course, in this brief compass, to give but a very imperfect sketch of the lecture. The audience was extremely large, and very attentive.—*Salem Gazette.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

REPORT OF THE PROVIDENCE AUXILIARY UNITARIAN ASSOCIATION.

The Board of directors of this Auxiliary Association having at the second semi-annual meeting submitted remarks relative to the general objects for which the Institution was formed, and the proceedings of the General Society and the several branches auxiliary thereto having since that period been extensively circulated, an increasing interest and deeper feelings have been produced in contemplating these objects and their evident results. The view therefore extends before us, opening to wider fields and brighter prospects, exhibiting new motives to prompt us to more ardent exertions in a cause in which we believe the best good not only of the present but of future generations is involved. In the first ages of the church those who professed the faith of the Gospel were surrounded by heathen superstition or Jewish prejudices. The governors of the Roman Provinces in which they resided were ignorant Idolaters, and their subjects had not arrived at a state of civilization. But the faith and fortitude of the confessors and martyrs shed a light which penetrated, and removed part of the surrounding darkness, till the empire assumed the christian form, and then commenced the age of creeds and sectarian dogmas. But God has never left the church without faithful witnesses, even in the darkest times of Papal superstition. And when in the fullness of time the period for the reformation had arrived the Scriptures were declared to be the only rule of faith. The church then partly arose and shook herself from the dust. One form of error after another has gradually disappeared, and in our day the lustre of Divine truth has shone brighter and brighter, penetrating many dark places of the earth and enabling thousands who before sat in darkness to walk in the light and rejoice in the truth.—Every thing which is destined to have permanent value appears to be progressive in its developement, and the human mind in its reasoning faculties and in the reception and adoption of speculative doctrines, as connected with religious and moral subjects, does not appear to be exempt from this general law. This is evinced in the changes which have taken place both in Europe and in our own country within the last half century. We recollect the movement among those styled orthodox on the first publication of Dr Channing's Baltimore Sermon, and we can now witness among those learned men who then pronounced it heresy, several who have recently adopted his principles of Scripture interpretation and the results which are induced from these principles. We may regret that during these discussions in many instances doctrines not in themselves essential were held in higher estimation than religion itself, but since the wider spread of liberal principles, time and reflection appear to have softened the asperity then too prevalent, and more interest and feeling is experienced for the practice of holiness in view of our final responsibility.

The intelligence that the association of which we are a part has at length succeeded in obtaining a permanent agent who appears to be so well qualified for the duties of his important office, is highly gratifying, and our only subject of regret is that this auxiliary has been able to furnish so small a part of the funds necessary for its support. If any thing could add to the all-absorbing motive of extending the light and truths of the Gospel among those who have hitherto paid little attention to what concerns their highest interest, we should avail ourselves of the example of those of different sentiments from our own, who have far outdone us in exertions to extend their own peculiar views. Knowing it is our duty to be zealously affected in a good cause it would be well if we should receive some impulse from them to induce more efficient exertions under the influences of what we believe to be a purer faith. If the laborers were as numerous as the abundance of the harvest requires, we should rejoice in the fulfilment of our ardent desires; and the accomplishment of our devout hopes respecting the

greater prosperity of the church, would be gratefully experienced.

As it appears to be the established course of the Divine government to operate through the agency of means, the attention of the Christian community ought to be turned to the furtherance and support of the Theological School at Cambridge. Under the divine economy, in the Hebrew church there were schools of the Prophets, and since miracles have ceased to attend the dispensation of the Gospel, it is important and necessary that Theological seminaries should be supported for the perpetuation of a well instructed Christian ministry. Every sect and denomination of Christians has now adopted this opinion; and most of them have well endowed Seminaries, Colleges, Academies, or Schools, for the training of those of their own religious opinions for the work of the ministry. When the reformation from popery had so far progressed in England, as to enable the Episcopal church with the aid of the civil power to seize upon the great literary establishments of Cambridge and Oxford, which had been founded and endowed by Roman Catholics, dissenters from the National church were excluded from any participation in the privilege of these Universities, and the two original sects of Presbyterians and Independents, who had equally aided in the reformation from popery, were compelled to found Academies for the education of those of their own faith. The national church of Scotland was established in the Presbyterian form, and the Catholic Seminaries there were appropriated to their particular benefit and to the exclusion of others. When our Fathers found a refuge in this country from the intolerant and exclusive systems of their native land, one of their first objects was to establish a college, not only for the purpose of education for all who might resort to it, but principally for furnishing the Church with a devoted and learned ministry, and for more than a century the college at Cambridge was considered as a Theological School, as well as a general seat of Learning. This has now ceased to be the case. New sects rising up, and the different views imbibed and entertained among those of the Congregational order, a Seminary distinct from the University has for some years been established to such extent as the funds for its support will admit, and now requires such further aid as the great increase of liberal principles renders necessary and proper. Most of the early settlers in Rhode Island, had most unfortunately imbibed opinions different from those of the other New England governments relative to the necessary qualification for the ministerial office, although they admitted that miracles in general had ceased, they yet held that the ability of dispensing and enforcing the great truths of the Gospel was wholly independent of any instruction derived from the reasoning faculties or from what they almost in scorn termed human learning; that it depended on an immediate divine influence revealing truth to the mind; and that this divine impulse was more likely to operate on a mind wholly uninstructed in any knowledge derived from human aid.

One of the necessary results of these opinions was, that for more than sixty years from the arrival of Roger Williams and his associates, and their settlement in Providence, there was no house erected here in which to hold public worship.—These days of delusion are past; and the Baptists now have their Colleges and Theological Academies, and the Quakers although they nominally hold to the old principles of their first founders, now have their yearly meeting schools, and are generally engaged to diffuse learning among the youth of their own denomination for the purpose of perpetuating an enlightened eldership and ministry among them. It is therefore not only proper but necessary that our exertions should accord with the spirit of the times; and if this auxiliary is unable to contribute to the permanent funds of the Cambridge School, we can as occasion occurs render timely and essential aid to such young men arising among us, as will enable them to pass their term of probation there, and thus provide for the continuance of an able and efficient ministry among us.

For the purpose of obtaining more particular information of the progress and extension of liberal principles in our country it seems desirable that there should be a more perfect organization of the Unitarian Association and its several branches. If each auxiliary should comprise some geographical boundary through which it should extend its supervision, and report periodically to the general society, much useful information might be obtained, as each individual member would feel more active duty required of him, than the mere payment of the small annual contribution for the purchase of tracts. At present we depend upon private correspondence and incidental circumstances for intelligence from different and distant parts of our extensive territory, which would then be more generally diffused in an official form. The appointment of the general agent will we hope in some measure afford a remedy, but not so fully as is desirable.

The intelligence received by several members of this board from different places presents a cheering aspect, and confirms in some degree our anticipations. A society professing our views of Gospel truth has been recently formed in Savannah, the capital city of Georgia, and they are now erecting a spacious house of worship. For spreading enlightened views of Scripture truth in that region, they have been aided by the tracts issued by the parent association, and by the society in South Carolina; but more particularly by the ministry of Rev. Mr Gilman of Charleston and Rev. Mr Bulfinch of Augusta.—The church established in Buffalo state of New York, it is expected will soon have a settled pastor; a gentleman of high character for talents and devotion to the duties of that office is now in service there. The church formed in Brooklyn on Long Island, are proceeding in the settlement of a pastor. In our more immediate vicinity, the new society at Fall River is doing well. A convenient and elegant house of worship has been commenced, to be completed in the autumn; an auxiliary association has very recently been formed, and though the society has been repeatedly disappointed in its attempts to secure a stated minister, we trust it will not be long ere its ardent wishes in this behalf will be gratified. The position, that the Scriptures are the only rule of faith has been admitted by all Protestants since the day of Martin Luther, but two centuries passed away without its proper practical influence. It is now engaging more attention, and when united with that charity which is the bond of perfectness, the rapid progress of Liberal Christianity will be the necessary result.

For the Board of Directors,

JOHN HOWLAND.

FOR THE CHRISTIAN REGISTER.

WHAT IS WANTING TO INCREASE THE POPULARITY, THE INFLUENCE, AND THE PROGRESS OF OUR SENTIMENTS?

In the last number of the Register, I mentioned several things which were wanting to make Unitarianism more popular, to give it greater influence, and a more rapid progress. I shall in this paper continue the subject.

I adverted to the facts that a large number of the more enlightened were with us in sentiment. Many of this class who are still connected with orthodox societies, are free to confess themselves Unitarians in faith. Such ought to be impressed with a deeper and more solemn sense of their obligations to truth. They ought to be made to feel the importance of reducing their faith to practice—of following the light they have; and of rejecting those errors which they already acknowledge to be such. To see a man of talents and learning and of considerable influence in society, professedly a Unitarian, from worldly considerations silent and indifferent about the truth, and lending his aid to build up error, is a painful sight. Let me request such persons to read an article in the 18th No. of the Register, from the Christian Reformer, "ON UNITARIANS ATTENDING TRINITARIAN WORSHIP." I think the serious perusal of it will lead many to review their conduct with disapprobation.

I spoke of the religious condition of the common people. I said that our sentiments were not as yet sufficiently brought within their reach. Our preachers should address them with more precision, plainness, and familiarity. They should study to gain access to their minds, and to unfold truth to them so that they can grasp and retain it. Our moral and religious writers should be still more particular; as what they write will be read, or should be read, by many who have had but few literary advantages. They can understand many sentences when read correctly by others, which would be difficult and obscure without such helps. The truth can be exhibited in an easy, straight forward, natural way. In instructing the multitude, we must speak to them in *their* language till they have time and opportunities to learn *ours*. Our missionaries study the languages of those heathen whom they wish to evangelize. The apostles had the gift of tongues, so that every man might hear them speak in his own tongue the wonderful works of God. I trust the importance of this subject will be thought a sufficient apology for my dwelling upon it as I do. I have supposed Unitarian Christianity to be that faith by which we may all become the children of God—that faith which was once delivered to the saints. With me it is but another name for true religion—for the glorious gospel—for those instructions which are able to make us savingly wise. Entertaining such views of our faith—considering it as what Jesus himself taught, I think I have good reasons for urging the importance of bringing our sentiments within the reach and attainments of the most ignorant, humble, and obscure.

To the poor the gospel is preached, said our Saviour in his message to John the baptist. But it has too generally been the case that the poor, the ignorant and the afflicted have been perplexed and darkened by error. Those of easier circumstances, of gifted and cultivated minds among the orthodox, know how to blunt the points of Calvinism; but those in humbler walks find them sharp and barbed indeed. Let not this sentence excite a smile or a frown in the reader. If he is acquainted with the religious condition of his fellow beings as he might be, it would awaken his sympathy and pity. Stoop, and enter that lowly and lonely cottage—behold that woman sitting in the corner—melancholy and mute—wouldst thou see the image of despair? Look at that form—fix thine eye on that face! But this outward appearance of desolateness gives but a poor account of the desolateness that reigns within. What has given to this female such a horrible aspect? Error. Her mind is darkened and bewildered—her heart is full of anguish and bitterness, through the influence of false doctrines. Many are suffering such a painful bondage who need the truth to make them free. If we love religion and mankind as we ought, we shall be earnest to disseminate our religious sentiments among the humbler, and most numerous classes of society. We shall strive to communicate them in an intelligible form to the unlearned; to the poor—the humble—the languishing—the sick—the afflicted. We shall use all proper means to make the inmates of our poor-houses—hospitals—and prisons, acquainted with them. No friend to humanity will deny that religion is of great importance to such, and is it not important that they have correct notions of religion?

There is wanting in many of our denomination a much deeper interest in the cause of Christ, in the spiritual and eternal welfare of others. Many are glad to have others become Unitarians, but appear to feel no anxiety about their becoming pious, and devout Christians. They join a Unitarian Society, but continue cold and careless as ever about vital piety. The spiritual renovation of the world, or of themselves is an object about which they feel no concern. We want more men among us who view religion as the means of peace, happiness and salvation to the soul: who are striving against sin themselves, and who feel compassion for sinners, and endeavor to persuade them to repentance—who will not think it a needless or dishonorable thing—sometimes to show their engagedness in the cause of religion by making it the theme of their discourse, and by kindly recommending it to the serious attention of the negligent and thoughtless. We want more women who would seek and embrace opportunities to extend the knowledge and influence of our faith; who would identify Unitarianism with Christianity; and who would feel it to be their duty, their honor and their pleasure to be instrumental in bringing others to a saving acquaintance with the truth as it is in Jesus. They have it in their power to render important services to religion, to the church of Christ, and to those within the reach of their influence. If, while they call themselves Unitarians, they manifest an indifference and deadness to religion; let them consider what an injury they are doing to themselves and others.

Whatever we may have done to make the young acquainted with the principles of religion, we have done comparatively little in persuading them to become humble, pious, professed Christians. We have often failed to interest the young in the subject of religion as they should be interested. They need to be addressed plainly, earnestly, affectionately, and frequently on this subject. They should be taught to make religion a personal concern—and to feel and acknowledge their obligations to the Saviour. They need to be reminded of their condition; of the worth of their souls—and exhorted to a true repentance and early piety. We have often spoken to them of the reasonableness of religion, the beauty of virtue, the loveliness of piety—let us in future in connexion with these things dwell oftener and more seriously on the importance of religion, and on their need of holiness in order to see God. Let us endeavor to quicken the conscience, and touch the heart. They need to be treated as immortal beings, exposed at all times to temptation, trial and death; and unsafe, and unhappy while living in sin.

We want more juvenile books of a moral and religious character; books which would make good and deep impressions on the tender mind; books which should make children acquainted with our rational, sublime, and simple faith, and heartily interested in the subject. We have as yet but very few books to supply this want. A large proportion of our juvenile books are either too costly for general circulation, and for charitable distribution—or they are too learned and elevated in their style for most children, or they teach errors in doctrine. They who are much acquainted with the mental attainments of children, and who have sought to furnish them with suitable books, know how difficult it is to find such. Many of our toy books are as ill-adapted to their professed object as Tom Jones, except that they are lighter. We want little books for the children of the poor and humble, as well as for the children of the rich; and for those in the country as well as for those in our cities. By taking proper and seasonable care for the instruction of the young, much good might be done, and much evil prevented, at a trifling expense of labor and money.

We want a commentary on the Scriptures to supply the place of Henry, Burkit, Doddridge, Scott, and Clarke. One that should be clear, concise, judicious and intelligible in criticism—and very earnest and practical in its observations. One whose professed object it should be to unfold and enforce truth—to make men wiser and better—more holy and more happy. Such a commentary, I have no doubt, would be read with eagerness and profit by thousands, who are now destitute of such helps, or are using those but poorly fitted to guide them in the way of truth.

Reader, is it your wish that our sentiments should prevail and triumph? that they should be respected, believed, and embraced? But why do you wish so? Is it because you are convined that they are agreeable to the teachings of the Gospel; and because you consider the gospel as important to the virtue, piety, and salvation of mankind? And is it your fervent prayer to God, that they may prevail? If this is your wish and prayer; whatever your station in the world may be, you can do much in various ways to supply these wants which I have been mentioning. Let me once more ask you what you have done, and what you are doing to aid the cause of truth? Have you openly confessed it yourself—have you given your heart to God—are you endeavoring in dispositions and conduct to imitate and resemble Christ? Do the exhibitions of your faith in your practice encourage others to embrace it? What sacrifices do you make for religion? You have some time which you might devote to your own spiritual improvement and to the benefit of others. How do you spend it? You have some influence in society; how do you exert it? You have some talents—perhaps you are rich. How are these means of usefulness employed? What evidence are you giving that you are not ashamed of Christ nor of his word—that you glory in the cross, and are seeking to be owned and welcomed as a faithful follower of Jesus?

J. F.

FOR THE CHRISTIAN REGISTER.

SUNDAY SCHOOL REPORTS.

MR EDITOR,—I wish to call the attention of your readers and especially of ministers and superintendants of Sunday Schools to certain statements contained in the last Annual Report of the Boston Sunday School Society, and to a few thoughts which those statements have suggested.

It appears from that Report, that 125 schools only are reported as belonging to Unitarian Parishes throughout our country, and that reports were received the last year from only 29 of that number and from only 21 out of the city of Boston. Now, there are it is said, as many as 170 Unitarian societies in the United States, and there is no reason to doubt the correctness of the opinion expressed by the Secretary, that *there is a Sunday School in nearly every Unitarian Parish.* There are then nearly 50 schools not reported at all, and about 140 from which no accounts were sent in, the last year. I, for one, am not pleased with this negligence—for negligence there must be somewhere. It does not look well. It is not well. It is quite inexcusable. The labor of five minutes on the part of each superintendant would be sufficient to furnish the Secretary with the requisite information. For, although it might be well, it is not essential—it is not important, that an elaborate report should be presented by each school every year. Let those who have the requisite leisure and inclination furnish such, and doubtless they will be gratefully received. For the rest, let them present a clear statement of a few facts, and a very few would suffice—and we should then have a much more satisfactory Report than has yet been furnished of the state of Sunday Schools belonging to Unitarian Parishes.

Some of the reports of which an abstract was given in the Tabular View appended to the last Annual Report of the Boston Sunday School Society, do not give all the information that is desired. In some only the number of children belonging to the school is given, while nothing is said of the teachers. And I should be pleased if something more definite had been communicated respecting the libraries attached to such schools, some of which I have no doubt are much larger and others much smaller than would appear from the Tabular View referred to. These libraries contain, it seems, from 60 to 1073 volumes. But how are they reckoned? Some ministers and superintendants are in the habit of purchasing every year a considerable number of small books and tracts for little children, which as they are soon worn out, are not included in the number reported. Others, again reckon all, whether they consist of 400 pages or 4. It is quite immaterial which method is adopted; but as we look to the Report for information, it seems desirable that a uniform system of reckoning be adopted in all the schools reported.

Great credit is due to the Boston Sunday School Society and their late worthy secretary, for the interest and zeal which they have shown in the cause of Sunday Schools, and which they have been instrumental in infusing into their brethren in other places. I would however suggest whether it might not be expedient to take measures to bring all the Sunday Schools belonging to Unitarian parishes in our country into a closer connexion, and for this purpose to form an *Unitarian Sunday School Union*, embracing all such schools as shall be annually reported to the Secretary. I barely throw out the suggestion, which can do no harm, though it should not be deemed worthy of farther notice.

J. A.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—In your paper of last week there are some remarks from a correspondent in relation to the last Annual Meeting of the Sunday School Society, which reflect on its officers, and though far from the design of the writer, may do it injury. Whatever regrets and disappointments may have been felt at the want of speakers at the last Anniversary, it was well known and understood that no fault was to be attributed to the officers of the Society, and that on their part there was no "want of the essential preparation." The necessary steps were taken and in season, and the committee, which was charged with the duty of making the arrangements, had such assurances, that no doubt could have been entertained, that as many speakers would be present, and ready and willing to address the meeting, as the time would permit. The just expectations of the Committee were not, however, realized; and it was a dull meeting.

The Sunday School Society had a public meeting last winter, which was held after several adjournments, occasioned by the storms and inclemencies of the season. The meeting was well attended, and gave great satisfaction. And there is every reason to believe, that the Annual meeting on the last Wednesday of this month will be gratifying to all the friends of the Society. It is well known that the Sunday Schools in this city are in a very flourishing condition, and a great and increasing interest in them and the Society is felt. Let not then the disappointments of the past year have any effect on the present; and let every exertion be made by the "friends" of the Society, and without them, its officers can do but little, to make the meeting interesting and profitable.

A TEACHER.

CHRISTIAN REGISTER.

BOSTON, MAY 17, 1834.

FAVORABLE INDICATIONS.

Among the encouraging signs of the times, of a moral and religious nature, we regard with peculiar satisfaction the course pursued of late, by our young men. We refer particularly to the efforts made by them to promote benevolent objects and the interests and influence of benevolent institutions,—the Bible Society, the Temperance Reform, Lectures on the Evidences of Christianity, and other plans and undertakings manifestly tending to the improvement and happiness of the community. Our thoughts have been particularly called to the subject at this time, by information from a valued correspondent at Salem, that the Lectures on the Evidences recently delivered in that town, by ministers of the various denominations, are now in a course of delivery in Gloucester and Beverly, by the request of the Young Men of those towns. 'The first lecture, in both these places' says our correspondent, 'was delivered to large audiences; and I have rarely seen more fixed and apparently earnest attention.'

These facts, in connexion with what we know of the recent courses of Lectures in Boston and Salem, must be in a high degree gratifying to all who wish either the public prosperity or the individual happiness of our community. They are a subject of congratulation not merely from what we may hope will be the salutary influence, and results of the Lectures, but equally so from the state of views, feelings and principles indicated by the young men in procuring the delivery of these lectures.

The comparatively deranged and unsettled state of a large portion of our religious societies, the apparent fondness of the people for change; the known popularity and considerable success of a class of professed Christian teachers in inculcating a disbelief in what we deem the most essential and important sanctions of virtue, the retributions of a future life; and unspeakably above and beyond all, the boldness and perseverance with which some among us have advanced and labored to inculcate not merely *infidel*, but even *atheistical* principles,—all these facts and circumstances have had a disheartening influence on some minds, and lead them to fear, temporarily at least, the most deplorable results. Of the causes of this state of things we cannot now speak. We rejoice to believe it is not to be attributed to any deep or wide spread corruption of the fundamental religious principles of our community, and that there are in active operation among us effectually healing and redeeming principles. We have no fear for the results of a fair contest between error and truth; and we have too firm and joyful a faith in the guardian care of Providence, and His benevolent designs for this people and the world, to believe that our pious fathers have labored and prayed for their posterity in vain. And in the state of views, feelings and principles indicated by our young men, we have an earnest of continued Divine care, and of the future well-being of our community.

Our confidence in the future is strengthened by the indication which the institution and full attendence of the Lectures has given of a *desire of truth*, and a purpose to pursue it with a *free and independent mind*. From such a state of mind we have every thing to hope. It will drive error from its lurking places, strip off its fair and false coverings, and take away all its deadly power by the exposure of its own hatefulness and deformity.

But an earnest love of truth, and a resolute purpose to pursue it freely, and independently, either of the fears of the timed, the frowns of the bigotted, or the scoffs of the licentious,—such a state and habit of mind will not only operate as a *cure of existing infidelity*, but what is beyond measure more important *will destroy its very germ*, will prevent its future contagious and deadly influence, by detecting, exposing and rectifying those false views of Christianity and of the character of God, contained in the prevalent theology of our land; which, however honestly and earnestly they may have been for the most part maintained, have been and are in our view, beyond question, the fruitful source of nearly all the misery and ruin entailed upon the unhappy victims of infidel principles.

It is in this view of the subject that we regard the course pursued by the young men with the highest satisfaction. The pursuit of truth with a free and resolute mind must result in the uprooting of error,—whether it be the error of infidel opposition to Christianity, or the error of its mistaking friends, whose unauthorized additions, and false representations of its character and principles have laid the foundation as we believe of the very infidelity they would wish to subdue.

We bid our young friends then, God speed. Go on, and adding to your humble and earnest search for truth, an increasing integrity and purity of practice, you shall agreeably to the promise of Heaven, "know of the doctrine, whether it be of God"—shall have an intelligent and undoubting conviction, of the reality of the future, and of the truth and divine original of those blessed principles which will guide, support and solace you in doubt, temptation and trial; which, under the disappointments and bereavements of life will prove a healing balm to the wounded affections; and which shall finally sustain and give you confidence in death, and light up the darkness of the grave with an immortal hope.

RELIGIOUS INTELLIGENCE.

NEW YORK ANNIVERSARIES.

In our account last week, of the recent religious anniversaries at New York, we gave an abstract of the Reports of the *American Seamen's Friend Society*, and of the *New York Sunday School Union*. The account which we now furnish of the proceedings of other societies is a brief abstract of what is given in the New York Observer.

NEW YORK SOUTHERN SUNDAY SCHOOL UNION.

The operations of this society embrace the Southern counties of the state of New York, including those on Long Island, and those on the North River as far as Ulster and Putnam. Under the patronage of this society there are 375 schools (exclusive of those in the city of New York.) A library worth from $8 to $25 has been collected, (with one or two exceptions) in each of the above named schools. The number of pupils connected with these schools is 15,396 and of teachers 4016. The libraries contain 26,340 volumes.

In the concluding remarks of the Report, it says, "The spot selected for the society's operations was a few years since comparatively a moral wilderness; it is now a well arranged and seeded garden.

AMERICAN HOME MISSIONARY SOCIETY.

This society was organized under its present constitution on the 6th of May, eight years ago. It assumed the responsibilities of a previous organization in N. York state, (the United Domestic Missionary Society) and had on its books, at the commencement of its operations, 104 missionaries. This number was increased, during the first year of the society, to 169;—the second year, to 201;—the third, to 304;—the fourth, to 392;—the fifth, to 463;—the sixth, to 509;—the seventh, to 606; and the eighth, which is the year now terminated, to 672.

At the commencement of the Society's operations, under its present organization, as already stated, it had in its employment 104 missionaries. These extended their labors with more or less fre-

quency, to perhaps 130 congregations and missionary districts. From a *Tabular View*, presented it appears that the number of missionaries has been increased, in eight years, to 672 and the number of congregations and districts annually aided in their support to 899. Within the eight years, the missionaries of the Society have labored under its commissions the full amount of 452 1-2 years. Under their ministry about 3,400 souls have been reported as added to the churches on profession of their faith. Add to these the number thus received, during the first year of the society, not embraced in the *Tabular View*, but supposed to be not less than 600, and the whole number received into the churches aided, since May 5th, 1826, is about 21,000. There have been annually instructed in Sabbath schools, under the care of the missionaries, from 10,000 to 40,000 children and youth, and from 2,000 to 15,000 in Bible Classes.

The Society has several State Auxiliary Societies. That of Massachusetts is among the most important. Its receipts for the year ending April 1st, 1834, were $19,060; of this sum $8,850, have been expended in Massachusetts, in support of 57 missionaries and several agents.

In Connecticut the sum of $9,178 was raised last year, and $4,699 of it have been expended for the support of 45 missionaries in that State and in Rhode Island.

In Maine the amount raised during the year was $9,475, of which the sum of $8,302 was expended for the support of an agent and 78 missionaries in that state. There are also several other auxiliary societies besides Agencies which contribute largely to the funds of the Society. The whole number of permanent agents employed by the society is *thirteen.*

The receipts at the Treasury during the past year have been $78,911 24. The expenditures have been 79,175 89. The whole number of missionaries employed has been 672.

AMERICAN BIBLE SOCIETY.

From the 18th Annual Report we learn that 27 Auxiliary Societies have been formed during the past year. The whole number of auxiliaries is 887, beside a still greater number of Branch Associations.

The whole amount of receipts during the last year was $88,600 82, of this $29,485 22 was for foreign distribution.

The Bibles and Testaments issued during the last year were, in English, 105,446; Spanish, 2,708; French, 437; German, 735; Welsh, Irish, and Gælic, 167; modern Greek Testaments, 1,390, making in all 110,832 copies, and an aggregate, since the formation of the Society, of 1,644,500.

A new Bible, of quarto size, and another, royal octavo, have been prepared with great care. Both have marginal references, and are strongly bound in calf. A duodecimo of a similar character will soon be issued. Cheaper editions of all these books will be issued in the course of a few months.

During part of the year fifteen agents have been employed, and eight during the whole year. The sum of $30,000 having been contributed during the last year for the purpose of printing the Scriptures in foreign languages, that sum has been partly expended as follows, viz.

For printing the Scriptures at Bombay,	$3,000
at Ceylon,	2,000
in Burmah,	5,000
at China,	5,000
at the Sandwich Islands,	5,000
in France,	2,000

Various other sums have been appropriated, making a total of $25,019 31 towards the above object. The remainder of the $30,000 will be disbursed as soon as paid in, and as many additional sums as may be furnished.

In the course of the year, books have been granted, or money to prepare them (in greater or less quantities) for use, in the following countries, viz. Canada, Mexico, South America, France, Russia, Greece, Turkey, Africa, Bombay, Ceylon, Burmah, Java, China and the Sandwich Islands.

INSTALLATION AT CANTON.—On Wednesday the 14th inst. Rev. O. A. Brownson was installed as Pastor of the First Congregational Parish in Canton. The order of exercises was as follows. Introductory Prayer and selections from Scripture, by Mr Kimball, of Needham; sermon, by Mr Ripley, of Boston; Installing Prayer by Mr Ritchie, of Needham; Charge by Mr White, of Dedham; Right Hand of Fellowship by Mr Storer, of Walpole; Address to the society by Mr Ballou, of Mendon; Concluding Prayer by Mr Sanger, of Dover.

ORDINATION AT NEW IPSWICH, N.H.—Mr Reuben Bates, of the Theological School, Cambridge, has received and accepted an unanimous invitation to become Pastor of the First Unitarian church and Society, in New Ipswich N. H. The ordination will take place on Thursday June fifth.

UNITARIAN SOCIETY IN BROOKLYN N. Y.—We learn that Rev. D. H. Barlow, who has recently been invited to become the minister of the Unitarian Society in Brooklyn, N. Y. has accepted the invitation.

ORDINATION AT DORCHESTER. The ordination of Mr Francis Cunningham over the third congregational Society in Dorchester will take place on Wednesday the 21st instant at half past 3 o'clock, P. M.; Sermon by Rev Mr Greenwood of this city.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, a message was received from the President, in reply to a call for information respecting the sale of public lands. The resolutions submitted by Mr Southard, calling for the monthly and weekly statements of the Bank of the United States and the deposite Banks, and authorizing the Committee on Finance to inquire into the condition of the latter, were taken up and agreed to, after being amended at the suggestion of Mr Forsyth. The resolutions of Mr Poindexter were then considered, the question being on the amendment proposed by Mr Bibb. Mr Wright opposed the amendment, the Senate afterwards proceeded to the consideration of executive business until the hour of adjournment.

In the House of Representatives, Mr Osgood called up the memorial and instructions from the third Congressional District in this Commonwealth, and explained his reasons for declining to comply with the latter. In the course of Mr O's remarks, he was called to order for reflecting on the motives of opposition members. The same gentleman presented a memorial, hostile to the bank, purporting to be signed by 3072 citizens of Boston, which, with the names, was ordered to be printed. Mr Gorham presented a memorial from Boston, praying that foreign coins may be made a legal tender. A considerable number of other memorials was presented, prior to the adjournment.

In the Senate on Tuesday, Mr Calhoun spoke at length in opposition to the amendment of Mr Bibb, and the claim of power of the President Mr Bibb withdrew his amendment. Mr Forsyth moved to amend the resolutions of Mr Poindexter, by striking out all after the word "Resolved," and inserting,

"That the message of the President, protesting against the resolution of the Senate of the 25th of March, be entered on the journal, according to his request.

"*Resolved*, That, leaving to the States, to whom the Senate is alone responsible, to judge whether the resolution complained of is, or is not, within the constitutional competency of this body, and called for by the present condition of public affairs, an authenticated copy of the original resolution, with a list of the yeas and nays, of the President's Message, be transmitted by the Vice President to the Governor of each State of the Union, to be by him laid before the Legislature at their next session, as the only authority authorized to judge upon the opinions and conduct of the Senators respectively."

Mr Calhoun moved to amend the resolutions, by the addition of the following:

Resolved, That the President of the United States has no right to send a protest to the Senate against any of its proceedings.

Resolved, That the Senate do not receive the Protest of the President

Mr Forsyth withdrew his amendment for the present, and addressed the Senate in opposition to that of Mr Calhoun.—He was followed by Messrs. Poindexter Preston and Webster. The question was then taken on the first resolution proposed by Mr Calhoun, and decided in the affirmative, as follows:

YEAS—Messrs. Bell, Bibb, Black, Calhoun, Clay, Clayton, Ewing, Frelinghuysen, Kent, Knight, Leigh, Naudain, Poindexter, Porter, Prentiss, Preston, Robbins, Silsbee, Smith, Sprague, Swift, Tomlinson, Tyler, Waggaman, Webster—25.

NAYS—Messrs. Benton, Brown, Forsyth, Grundy, Hendricks, Hill, Kane, King of Ala., King of Ga., Linn, McKean, Shepley, Tallmadge, Tipton, White, Wilkins, Wright—17.

Mr Calhoun then observed, that he would withdraw the second, as there appeared to be some difference of opinion respecting the proper course The chair decided that it was too late to withdraw, a portion having been already acted on, and the yeas and nays having been called. Mr Clay appealed from this decision, but it was sustained by a vote of 34 to 7. Mr Forsyth then renewed his proposition to amend, and the question being taken, the amendment was rejected by the following vote.

YEAS—Messrs. Benton, Brown, Forsyth, Grundy, Hendricks, Hill, Kane, King, of Geo Linn, McKean, Shepley, Tallmadge, Tipton, White, Wilkins, Wright—16.

NAYS—Messrs. Bell, Bibb, Black, Calhoun, Clay, Clayton, Ewing, Frelinghuysen, Kent, Knight, Leigh, Moore, Naudain, Porter, Prentiss, Preston, Robbins, Silsbee, Smith, Sprague, Swift, Tomlinson, Tyler, Webster—24.

On motion of Mr Webster, the Senate adjourned.

In the House of Representatives, Mr Galbraith spoke at some length in opposition to the resolution of Mr Mardis.—Mr Jones, from the Committee of Elections, made a report on the contested election in Kentucky, in which it was stated, that there was a majority for Mr Moore of 44 votes. The report concluded with resolutions, declaring Mr Moore entitled to his seat, and proposing to give the pay of a member to Mr Letcher, during his attendance. A motion being made to print the report, with the testimony, an angry debate arose, which continued during the remainder of the day. The motion was finally adopted, and the House adjourned.

In the Senate on Wednesday, Mr Clay submitted two resolutions, calling on the Treasury Department to state the amount of duties which have accrued on imports during the first quarter of the present, as compared with those of the corresponding quarter of the last year, and to give information, whether any thing has occurred, to vary his estimate of the amount of duties for this year, which was presented at the beginning of the session. The Senate then proceeded to the consideration of the special order. Mr Webster addressed the Senate at length on the subject of the resolutions of Mr Poindexter, as modified by Mr Clay and Mr Calhoun. Mr Benton replied in vindication of the Protest. Mr Poindexter was willing to rest his vote on the arguments already offered, particularly that of the gentleman of Massachusetts, for which he accorded to that gentleman his thanks. He should refrain from any further observations. A motion to adjourn was negatived, yeas 12, nays 27. Mr Forsyth spoke at length in answer to Mr Webster. Mr Webster briefly replied. The question was then taken on the resolutions separately, when they were severally adopted by the following vote, and in the following form.

Yeas—Messrs. Bell, Bibb, Black, Calhoun, Clay, Clayton, Ewing, Frelinghuysen, Kent, Knight, Leigh, Moore, Naudain, Poindexter, Porter, Prentiss, Preston, Robbins, Silsbee, Smith, Southard, Sprague, Swift, Tomlinson, Tyler, Waggaman, Webster—27.

Nays—Messrs. Benton, Brown, Forsyth, Grundy, Hendricks, Hill, King of Alabama, King of Georgia, Linn, McKean, Shepley, Tallmadge, Tipton, White, Wilkins, Wright.—16.

Resolved, That the protest communicated to the Senate on the 17th instant, by the President of the United States, asserts powers as belonging to the President, which are inconsistent with the just authority of the two Houses of Congress, and inconsistent with the Constitution of the United States.

Resolved, That while the Senate is, and ever will be, ready to receive from the President all such messages and communications as the Constitution and laws and the usual course of business authorize him to transmit to it, yet it cannot recognize any right in him to make a formal protest against votes and proceedings of the Senate, declaring such votes and proceedings to be illegal and unconstitutional, and requesting the Senate to enter such Protest on its Journals.

Resolved, That the aforesaid Protest is a breach of the privileges of the Senate, and that it be not entered on the Journal

Resolved, That the President of the United States has no right to send a Protest to the Senate against any of its proceedings.

Mr Poindexter gave notice that he should on Friday, call up the report of the Committee on the Rhode Island election; and the Senate adjourned

In the House of Representatives, the bill to extend the time for carrying into effect the convention with France was discussed, and passed. The appropriation bill was then considered, with the amendments reported by the Committee of the Whole. These were most of them adopted. The rest of the day was occupied with a debate on the appropriations for new custom houses at Newburyport, Newbedford, Newburyport and other places, which were finally agreed to. Mr Vance then moved to amend by inserting his list of items for the retrenchment of salaries, &c. which had been offered in Committee, and the House adjourned.

In the Senate on Thursday, Mr Kane desired permission to record his vote in opposition to the resolutions passed on Wednesday but his motion was rejected. Mr Benton presented a memorial, purporting to be signed by more than 2000 citizens of Boston, in opposition to the restoration of the deposites. The bill for the continuation of the Cumberland Road was passed by a vote of 21 to 13 after being so amended as to provide, that the road shall be surrendered to the state through which it passes, after the present appropriation, $652,130, shall be expended. The residue of the day was spent in the consideration of executive business.

In the House of Representatives, Mr Galbraith continued his remarks on the resolution of Mr Mardis. The appropriation bill was taken up, and a debate ensued on the amendment proposed by Mr Vance. A motion for the previous question was rejected by a vote of 64 to 101, and the House adjourned.

In the Senate on Friday, May 9th, the military appropriating bill was takee up, and passed. A communication was received from the department of State, announcing the completion of the publication of the Diplomatic Correspondence of the U. S. from 1783 to 1789. The bill authorizing the admission of Michigan and Arkansas into the Union was considered, and after some discussion, was laid on the table. The bill making a donation of a township of land to the Polish emigrants was amended, so as to allow to each settler five hundred acres, and was ordered to be engrossed Several private bills were considered, and the Senate adjourned to Monday.

In the House of Representatives, the rules were suspended, in order to take up the appropriation bill, and an amendment, offered by Mr Vance, was adopted, yeas 85, nays 72, by which the salaries of the officers of the customs are to be reduced. Mr J Q. Adams moved to strike out the words "Great Britain" and "Russia" from the appropriations for salaries of foreign ministers, but the motion was rejected, yeas 68, nays 122 Mr Jarvis moved a reconsideration of the vote, already mentioned, on the amendment of Mr Vance: but the House refused to reconsider, yeas 87, nays 94. The discussions on the appropriation bill were continued till half past one o'clock at night.

In the House of Representatives, Saturday May 10th, the principal part of the day was occupied in the discussion of the bill providing for the payment of property lost, captured or destroyed by the enemy during the last war It was moved by Mr Ward of New York to extend the provisions to losses sustained in a similar way, during the revolutionary war, and the motion was supported ably and eloquently by Mr Everett of Mass.

GENERAL INTELLIGENCE.

Humane Society.—At the annual meeting of the Humane Society of Massachusetts on Tuesday last, the following were elected as the government of the society, for the ensuing year.

Benjamin Rich Esq., *President.*
Francis J. Oliver Esq., *First Vice President.*
Rev. Francis Parkman, *Second do.*
Henderson Inches Esq., *Treasurer.*
Jacob Bigelow M. D., *Corresponding Secretary.*
Samuel A. Eliot Esq., *Recording do.*
Robert G. Shaw, Daniel P. Parker, Edward H. Robbins Esqs., George Hayward M. D, Rev. N. L. Frothingham, Charles P. Curtis Esqs.—*Trustees.*

Rev. Dr Lowell, John Heard Jr. and Joseph Coolidge Esqs, having declined a re-election, to their respective offices, the thanks of the society were voted to them for their faithful services.

Boys' Asylum.—The Annual Meeting of the Boys' Asylum was holden on Monday, at the Institution in Salem street. We learn that in consequence of a notification sent to each contributor, the meeting was numerous, and the subject of a Union with the 'Farm School' was very fully discussed. In order to ascertain the opinion of the meeting respecting the proposed Union, the question was taken, and passed nearly unanimously. This is not, however definitive, as the subject was deemed too important to be settled without due deliberation. A committee of *six* was appointed to report on the by-laws, terms of Union, &c. at an adjourned meeting.

We understand that the Farm School is located at Thompson's Island, but a short distance from the city, containing 140 acres of excellent land.

The Farm School Government last year erected a commodious wharf, and a large barn, and commenced a spacious building, capable of accommodating more than one hundred boys—which will be completed early the ensuing fall, and we hope the Union will take place, because we believe the public good will be promoted. and a larger number of boys than can possibly be accommodated in the city proper, will be thus provided for, and at *no increase* of *expense* to the community.

The following gentlemen were elected as the Government for the present year.

His Honor Samuel T. Armstrong, *President*—Rev. Francis Parkman; Thomas B. Curtis, Simon Greene, Arthur French, George Darracott, Samuel Lawrence. Moses Grant, Wm. Gray, *Vice Presidents*—Wm. Hale, *Treasurer*—E. S. Rand, *Secretary.*—*Mer. Jour.*

French Law relative to Associations.—We briefly referred last week, to the recent passage of a new law in the French Chamber of Deputies, on the subject of Associations. It has excited a strong feeling throughout the country. We learn that the majority in favor of the measure was 92 Several of the most distinguished members of the Society of the Rights of Man left Paris in consequence; and a meeting of the *Union of July*, at which Gen. Lafayette presided, expressed their determination to resist its execution. A written protest against this measure, was filed by the General in the Chamber, in the following terms:

"The new and progressive attack on our July revolution has been so completely manifested on both sides in the debates, that my forced absence from the Chamber is a subject of regret for myself alone. I could, nevertheless, have certified to the heirs of 89 and 1830. that, even under the ancient *regime*, such an interdiction, subject to the good pleasure of the police of Sartines and Lenoir, would have excited astonishment and indignation, even in the Salons of Versailles. I now confine myself to adding my personal protest to the numerous votes of my honorable colleagues against this anti-social consequence of a system, the origin and tendency of which I pointed out long ago.

"Paris, 26th March, 1834.
(Signed) "LAFAYETTE."

Mr Webster's Speech.—The Speech of Mr Webster, on the rejection of the Protest, will be eagerly looked for, all accounts concurring in stating, that it was—for calmness, coolness of reasoning, and admirable exposition of the true principles of the Constitution in special reference to the powers of the Executive—of surpassing excellence.

Lehigh Coal.—The Lehigh Coal Co. Philadelphia, sent to market last year 123,000 tons Coal, of which 44,163 tons was shipped coastwise; the Schuylkill mines sent the same period 400,000 tons. The capital engaged in this business is estimated at $15,000,000, and 277 miles of rail road and canal have been constructed. It is estimated that $4,000,000 have been invested in lands in the first coal district, which in 1814, could all have been purchased for a few hhds of sugar.

Colonial Slavery.—The following is a statement of the number of petitioners to the House of Common for the abolition of colonial slavery, with the religious denominations to which they respectively belong. Baptists 35,709, Calvinistic Methodists 1,431, Calvinistic Non-Conformists 100, Catholics 333, Countess of Huntingdon's Chapels 507, Independents or Congregationalists 26,080, New Connection Methodists 3,965, New Connection General Baptists 80, Old Independents 350, Pædo-Baptists 208, Presbyterians 2,527, Primitive Methodists 1,770, Protestant Dissenters 26,776, Protestant Evangelical Dissenters 84, Relief Church 1016, Friends 933, Unitarians 425, United Associate Seceders 21,905 United Christians 119, Wesleyan Methodists 229,426. In all, 2826 petitions, and 352,404 signers. There were also 2194 other petitions, with 957,527 signers.—*Dai. Adv.*

THE MIDDLESEX UNITARIAN ASSOCIATION, will hold its annual meeting in Bedford, on Wednesday next, the 21st inst at 1 o'clock P.M. Addresses are expected from several gentlemen. All persons interested in the progress of Liberal Christianity in that County, are invited to attend. Unitarian clergymen will confer a favor by giving the above notice from their pulpits on the next sabbath.

By order of the Directors of Middlesex Unitarian Association. May 17th, 1834.

NOTICE.—The annual meeting of the "MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY," will be holden at Boston, on Monday May 26, in the Vestry of the Church in Chauncy Place at eleven o'clock.

FRANCIS PARKMAN, *Secretary.*

AMERICAN UNITARIAN ASSOCIATION.—The Anniversary of the AMER UNIT. ASSOC. will be celebrated on Tuesday evening, May 27th. The meeting for business will be held in the Berry-street Vestry at 6 o'clock; he public meeting in the Federal street Church at 7 o'clock. The house will be opened at 6. Ladies and strangers as well as members of the Association, will be provided with seats. Addresses are expected from several gentlemen.

JASON WHITMAN, *General Agent.*

ANTI-SLAVERY CONVENTION.—A Convention of Delegates from the Anti-Slavery Societies in New England and of other friends of the cause will be held at Boylston Hall on Tuesday, May 27, at 10 o'clock A. M. Preliminary meeting at the same place at half past 8 o'clock A. M.

BOSTON SUNDAY SCHOOL SOCIETY. The public Annual meeting of the Boston Sunday School Society, will be held, at the Rev. Dr Channing's church in Berry street, on Wednesday evening 28th inst, at 7 o'clock.

A report will be read, and the meeting will be addressed by several gentlemen.

Singing will be performed by a juvenile choir, under the direction of Mr George Kingsley.

All who take an interest in the subject, are invited to attend.

JOHN GAGE, *Rec. Secretary.*

May 12th, 1834.

To Correspondents.—"Thoughts on the Ministry, No 3" is necessarily deferred till next week.

"A Suggestion" is received.

"The Preacher who magnifies his office." Also "The Preacher who magnifies himself," and several other communications by the same hand, are received,—with many thanks to our kind correspondent.

We hope our late correspondent R. has not forgotten us.

MARRIAGES.

In this city, Mr Henry J. Dunster to Miss Mary B. Savery; Mr Thomas Carver to Miss Isabella Carver; by Rev. Mr Frothingham, Mr Geo. G Gibson to Miss Susan W. Gordon, of Biddeford, Me.; by Rev. Mr Dean, Mr John P. Orcutt to Miss Tamson Cushing; by Rev Mr Himes, Mr Asaph R. Robbins to Miss Eleanor M. Littlefield.

In Medford, by the Rev. Mr Stetson, Mr Josiah Reed, of Charlestown, to Miss Charlotte Lapham, of Medford.

In Salem, Mr George W. Endicott of Kingston, N. Y to Miss Sarah S. daughter of the late Abel Lawrence, Esq.

In Northborough by Rev J. Allen, Mr Edward Procter of Detroit. Mich. Ter. so Miss Sophia Patterson of Northboro.

In Sterling by Rev. Mr Osgood, Mr Curtis Allen of Northborough, to Miss Elmina Kilburn of Sterling.

In Northborough, on Wednesday, by Rev Mr Allen, Mr Andrew D McFarland of Worcester, to Miss Susan Orne, daughter of the late Capt. Josiah Orne of Salem.

In New York, on Thursday morning last, Charles Scudder, Esq. merchant of Boston, to Miss Sarah Lathrop, daughter of Elisha Cot, Esq.

DEATHS.

In this city, Stephen T. youngest son of Dr. P. Bachi, of Harvard University, aged 2 yrs; on Thursday, Almira Blake, daughter of Reuben A Lamb, aged 6 1-2 yrs; Mrs. Prudence, wife of Mr Edmund Winchester, aged 64; on Sunday morning, Amasa Seaver, youngest son of the late Mr Nathaniel Seaver, aged 14; very suddenly, Sarah, wife of Mr George Everett, aged 30

In Groton, 11th inst. Mrs. Rebecca, consort of Samuel Dana, and daughter of the late Hon. Charles Barrett, of New Ipswich, N. H.

BOOKS FOR SUMMER SCHOOLS.

RUSSELL, ODIORNE & CO School Book Publishers, keep constantly on hand, in quantites, all the most esteemed School Books now in use in New England, among which are.

Reading.—Worcester's Primmer—Emerson's Third Class Reader (This latter work is but recently published, but is already in extensive use, from the excellent moral character of the lessons, and the attractive manner in which it is printed)

Arithmetic.—Emerson's First and Second Parts of the North American Arithmetic—now used in the Boston Schools, and too well known in all parts of the United States, to require comment.

Geography.—Blake's new universal Geography, printed in imperial octavo size, so as to admit of the maps being bound into the volume: price of the whole complete 87 1 2 cts.

History—Worcester's Epitome of History and Charts, Allen's EasyLessons in Geography and History, Parley's History of Greece and Rome.

Astronomy.—Worcester's young astronomer, Wilkins' astronomy.

Drawing—Fowle's Introduction to Linear Drawing, Varley's Treatise on Perspective.

School Committees, and Teachers who supply Schools with Books will be furnished with the above, or any other School Books in any quantities, on the most reasonable terms, by calling at our store, where Catalogues may be obtained gratis, and also any of our School Books for examination.

RUSSELL, ODIORNE & CO.
School Book Publishers,
may 17. 134 Washington street.

THEOLOGICAL & JUVENILE LIBRARIES.

THE Subscriber has for sale a General Assortment of Theological and Juvenile Books which are afforded at reduced prices, By L. C. BOWLES Agent 141 Washington street opposite the Old South May 17.

SCRIPTURAL INTERPRETER.

JUST published by L. C. BOWLES the Scriptural Interpreter for September and October

CONTENTS.—The parable of the unjust steward—Luke xvi. 1—9.—Familiar Letters on the Old Testament—On the Antediluvian history.—Explanation of 1 John iii 9—On apparent contradictions in Scripture.—Mistranslations in the common version of the New Testament.—Translation and Exposition—Matt. xiii. 24—43.

May 17.

TEMPLETON HIGH SCHOOL.

THE Sixteenth term at this school will commence on Thursday the 5th of June. The young gentlemen and ladies attending this school will find many facilities afforded for improvement in their several studies. An extensive library consisting of the most valuable works for obtaining general information, and of books of reference, will enable the student to attain an accurate knowledge in the several branches of study he may pursue. The boarding house, which is connected with the school room, is under the immediate control of the principal and his lady, who will make every effort for the intellectual and moral advancement of the students.

Lectures will be given by the principal in chemistry, philosophy and astronomy, illustrated by apparatus, to which the students will be admitted free of expense.

Board and Washing	$1,35
Tuition in Latin and Greek	4,00
English	3,00

J. BATCHELDER, *Principal.*

Templeton, May 10th 1834.

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO School Book Publishers, Boston Bookstore, No. 134 Washington street, are extensively engaged in the publication and sale of Academical Class Books, and School books generally; and keep on hand large quantities of the most approved kinds now in use in New England, among which are

Reading.—Emerson's First, Second and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the most beautiful and attractive manner. Although this series has been published but eight months, twenty one thousand copies of the different Readers have already been sold. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the Preparatory School of the University of Pennsylvania.

Arithmetic.—Emerson's Second Part of the North American Arithmetic, now too, extensively known and used in all parts of the United States to require comment.

Geography.—Blake's new universal School Geography; also Colburn's algebra printed in imperial octavo, so as to admit of the maps being bound up with the text.

History.—Worcester's Epitome of History and Charts; also his large work with the Charts bound up in the Book.

Astronomy.—Wilkins' astronomy.

Drawing.—Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

Latin.—Giles' First Book in Latin; Gould's Latin Grammar, Ovid, Horace, and Virgil; Jacob's Latin Reader, Parts 1 and 2. Anthon's Sallust, Folsom's Livy and Cicero, Leverett's Latin Tutor, Juvenal and Perseus, with English Notes; Ainsworth's Latin Dictionary.

Greek.—Fisk's Greek Grammar and Exercises, Jacob's Greek Reader, Donnegan's Greek and English Lexicon.

French.—Surault's Rowbotham's French Grammar (now used in Harvard University;) Surault's French Exercises; Boyer's French Dictionary.

Also, a large number of Elementary works in the Italian, Spanish and German Languages, which will be found enumerated in our Catalogue.

School Committees and Teachers who supply their Schools with Books will be supplied on the most favorable terms.

RUSSELL, ODIORNE & CO.
may 17. School Book Publishers.

PUBLIC NOTICE.

B. H. GREENE. 124 Washington St agreeably to notice in last weeks' paper would inform all interested that he has now on hand a most complete assortment of books for juvenile libraries, selected and recommended by individuals who are active and interested in the cause of Sunday schools; the books will be sold sufficiently low, in order to satisfy as far as possible the condition of churches in the country. His constant attention to this business, he hopes will secure him patronage.

The following manuals are recommended to the attention of all, and are published as above.

Allen's questions on the Evangelists, parts 1 and 2, comprising the discourses and parables of our Lord.
Geneva Catechism part 3
Worcester association Catechism,
Carpenter's Catechism,
Channing's Catechism,
Watts' shorter Catechism,
Abstract of Bible history,
Adams' letters on the gospel,
Field's questions, revised by Palfrey,
Youth's book of natural theology,
Nichols' natural theology,
Harmony of the Gospels,
Boston Sunday school hymn book,
Forms of devotion, for opening and closing school

Also:

Allen's questions, on the Acts, in press and will appear in a few days.

The following new and good books since last year's catalogue have been published.

Atlantic tales,
Berquin's Children's Friend,
Book of the atmosphere,
Children's Holiday book,
Do. Budget,
Do Pastime,
Do. Fireside,
Do. Miscellany,
Cowslip and Daisy.
Evening readings in history,
Flowers of Instruction,
I am afraid there is a God,
Juvenile Repository 3 vols out,
Keeper's travels new edition,
Life of Howard,
Life and Genius of Johnson,
Life of St Paul,
Martineau's Devotions,
My adventures,
Pious thoughts, by a Lady of Boston,
Parley's Magazine, bound,
" Bible stories,
" China,
" Poetry,
" Every day book,
Village choir,
Vegetable World,
Woodland Cottage,
Sadoc and Miriam, etc.

B. H. G. will be happy to supply any who may see fit to call on him, or supply those who cannot come to the city, by having selected for them any amount they may choose to order, and those not desired will be exchanged for others. 3t May 17

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves.

May 17. 6w

PIOUS THOUGHTS.

PUBLISHED this morning by B. H. GREENE 124 Washington St., *Pious Thoughts*, by a Lady of Boston. 3t May 17.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

POETRY.

THE USE OF TEARS.

BY LORD MORPETH.

Be not thy tears too harshly chid,
Repine not at the rising sigh;
Who, if they might, would always bid
The breast be still, the cheek be dry?

How little of ourselves we know
Before a grief the heart has felt;
The lessons that we learn of woe
May brace the mind, as well as melt.

The energies too stern for mirth,
The reach of thought, the strength of will,
'Mid cloud and tempest have their birth,
Though blight and blast their course fulfil.

Love's perfect triumph never crown'd
The hope unchequer'd by a pang,
The gaudiest wreaths with thorns are bound;
And Sappho wept before she sang.

Tears at each pure emotion flow;
They wait on pity's gentle claim,
On admiration's fervid glow,
On piety's seraphic flame.

'Tis only when it mourns and fears,
The loaded spirit feels forgiven;
And through the mist of falling tears,
We catch the clearest glimpse of heaven.

[From the Connecticut Observer.]

RESIGNATION.

"The Lord is in his holy temple;—let all the earth keep silence before him."

The Lord is on his holy throne,—
He sits in kingly state,—
Let those who for his favor seek,
In humble silence wait.

Your sorrows to his eye are known,—
Your secret motives clear,—
It needeth not the pomp of words
To pour them on his ear.

Doth Death thy bosom's cell invade?—
Yield up thy flower of grass!
Swells the world's wrathful billow high?
Bow down and let it pass!

Press not thy purpose on thy God,—
Urge not thine erring will,—
Nor dictate to the Eternal mind,
Nor doubt thy Maker's skill.

True prayer is not the imposing sound
That clamorous lips repeat,—
But the deep silence of a soul
That clasps Jehovah's feet.

L. H. S.

MISCELLANEOUS.

LETTER OF CHARLOTTE RICHMOND.

On the death of her brother Wilberforce.

Legh Richmond, father of the writer of this letter, was the author of the "Dairyman's Daughter," the "Young Cottager," and several other delightful publications of a religious character, which have been read wherever the English language is understood, and translated into several foreign languages. His son Wilberforce died in his youth, and a memoir of his life has recently been published, which is hardly less interesting than that of his father, who is also dead, as well as several other members of the family. The following letter was written by Charlotte Richmond, in her 7th year, to her sister, Mrs Marshall, in Scotland, on the death of her brother Wilberforce Richmond.—*Jour. of Com.*

My dear Mary—It is a long time since I wrote to you; but I have not forgotten you, for you know I love you very much. Were you not sorry to hear dear Willy was dead? He was asleep, and I did not know that he was dead, and I asked them why they cried so much. He did not look any different, only he looked a little pale; so I did not think this meant dying! but they told me dear Willy was dead, and would never speak to me any more. It made me cry very much too; but poor papa cried the most, and took him up in his arms and kissed him very often; so did poor Fanny and mamma, and Mrs Gasking; and it was a sad, sad time. Then papa went into the parlor to tell Legh, for all the others were at Church; and papa told him he was crying for joy, because dear Willy was in heaven; and then Legh cried too; but I do not think Legh cried for joy, for he looked so sad and cried so much. Papa took us into the study, and made a beautiful prayer, and thanked God very much for Willy's being in heaven, and asked God to let all his brothers and sisters and papa and mamma go there too; and papa told us to pray that God would take us to that holy place where our Saviour and Willy and the baby are, and where they will never die again, and live with God, and be so very beautiful and glorious. I will tell you what dear Willy said to me when he sent for me on Sunday. He told me to come and kiss him, and he said to me, "when poor Willy dies, shall you be sorry?" I said, "O yes, dear Willy." He said, "O, but I am going to God in heaven, dear Charley, and you must be a good girl and come to me in heaven; but then, promise me before I die, that you will never come out of your room in the morning or lie down at night, without reading the Bible or praying to God." I said I would not, and I hope I do not. Dear Mary, I want very much to be good and go to God and dear Willy in heaven. Dear Willy said, "I will give you something to remember me by when I am dead, and you must often repeat it. 'Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." He said, "Jesus said this, and dear Charley may come too, and he will love you and fetch you also to heaven." Then he told me to say it to him before he died, and I said it to him, for Fanny had taught it to me a long time ago. I think it is a very pretty verse, dear Mary, do not you? I can say a pretty hymn about it. Willy died in Fanny's room, in her bed. Sometimes she lets me sleep with her, and it makes me think of him so much. They laid him with the baby in the Church, and we all looked at him; it looked so dark and sorrowful, but the coffin was very pretty. It was blue, and it had silver angels on it, and one angel had a Bible in his hand, and pointed to the word "eternity," and it was something very pretty. I think papa said it was a pot of incense, but I forget what it meant. There was a beautiful basket upon it, and "Wilberforce" was written on the coffin, and "aged 18;" and Mr Tandy told us to look, for it was the last time we should see my dear brother, and it made me cry very much to leave him in that dark place, and so did every body, papa and Mr Grimshaw; but they told me he did not see the dark, for it was only his body, and his mind was in a holy, glorious, light place above the sun, a long way with God, singing very sweet with the angels, and singing to Jesus Christ on a golden harp, and a golden crown on his head, and shining all over very lovely, and it made Theophilus and Legh and me give up crying, and Ann Palmer taught us to pray to be like him and to go to him, and then she read us all about Willy and heaven in the Revelation, and showed me what he sung, in the 5th chapter. Will you find it if you have a Bible, it is so pretty; and she then prayed. Every body cried, but every body did not cry for joy, or they would not be so sorry; and I walked with Theophilus and he had a cloak made of black on, and it made me cry so much; but Mr Grimshaw had a white one on, and Mr Ayre and Charles and Mr Higgins and a great many more, and every body but papa and our brothers and Mr Grimshaw read out loud, up the church-yard, some beautiful things about dying and rising again, from the Bible. James the clerk could not speak for crying, for he loved Willy very much; his little boy is ill—I have got a pretty tree in my garden. Willy brought it from the field and planted it there—it grows so much I love it. Once I remember he pulled a sprig off it and ate the berries off it, and I take care of it for my dear Willy's sake, because he set it, and I am so glad it is in my garden. The snow drops are all out. Dear Willy looked like one of them when he was dead. His room was full of flowers and there were flowers in his coffin, but he looked the prettiest. Do come, dear Mary, and comfort dear Fanny, and we will take you to dear Willy's grave and show you where he is in his pretty blue coffin;—but his soul is in heaven—only his body in the coffin. I hope the worms will not come to him for a long time and spoil him, for he was so very beautiful; but papa told me not to think of that, for God could make him more beautiful a great deal, and I cannot help thinking of it; and Theophilus prays with me in the nursery, and we pray that God will take us to dear Willy. Write to me if you please, dear Mary—pray do, and tell me about Willy in heaven. I love to hear of that best. Good bye, dear Mary.

I am, your affectionate dear little girl,
CHARLOTTE E. RICHMOND.

EARTHQUAKE IN SOUTH AMERICA.

The city of Pasto destroyed.

One of those fearful convulsions of Nature, which sometimes occur to make man feel his impotence, as compared with the omnipotent power of his Creator, occurred in the mountainous districts of New Grenada, near the western frontier, and also near the equator, on the 20th and 22d of January, which has been attended with results of the most terrible fatality. The city of Pasto, with a population of from 12,000 to 15,000 inhabitants has been almost completely destroyed, and upwards of fifty lives lost. The city of Popyan, containing near 30,000 inhabitants, has also been destroyed. The entire country, for leagues around Pasto, has been converted into a scene of complete desolation and mourning. A volcanic mountain overhangs the city of Pasto, which is situated in latitude 1, 13, N. long. 77, 11—and as the ridge of the Andes, which stretches a little to the westward, was severely affected, there is every reason to apprehend that the city of Quito and the republic of Equador have experienced the effects of the same calamity. Two letters, addressed to the Secretary of State, give full and melancholy details of this appalling visitation. From them it appears that the shock was experienced at seven o'clock in the morning of the 20th January, when an awful motion of the earth commenced, which continued for nearly four hours without interruption, and which on the 22d were again succeeded by several others still more violent—which completed in one chaos of destruction what parts of the city the former had spared.

Of all the religious churches in the city, only that of Jesus del Rio and that of San Andre escaped with the loss only of their steeples. But the Cathedral church and the churches consecrated to San Francisco, San Sebastian, Santiago, with their respective convents, as also those of Santo Domingo, Merced and Monjas, were all dashed to pieces. With the exception of only three or four houses which have but half escaped destruction, all the rest, both great and small, met with the same fate the churches and convents experienced, and the smaller houses which remained standing were either removed from their former foundations, or so unsettled, as not to be inhabited with safety, whence the affrighted population were doomed to suffer the rigors of a burning sun by day, never before known, and the heavy dews by night in a spot where they assembled to implore the Divine mercy for the souls of those whose dead bodies they had collected together.

The country all around was desolated by the night frost and the scorching sun by day.

The appearance of the city, after the violence of the convulsion had in some measure subsided, is described as most melancholy—presenting nothing but an undistinguishable mass of fallen buildings, from which the survivors were endeavoring to exhume the numbers who had been overwhelmed.

The villages in the neighborhood of the city of Pasto, namely, Laguna, Mocondino, Buesaquillo, Pejundino, Puertes, Canchalla, Tamondino, Tongovito, Gualmatan, Pandiaco, and Tescual, have all lost their churches, and the two first named towns lost some of their thatched houses and five of their inhabitants.

The parishes of Malatuy, Yacuanquer, Tambo, Bulaco, Gunes, and their neighboring parishes, likewise had their churches destroyed with their plantations and tiled houses, but that lamentable loss of life was not incurred there, which befel Pasto and the parish of Sibundoy.

The Commissioners appointed by the Governor, report, that at the right of a large Lake in the District of Sibundoy, a small rising ground is observed, which has vomited from its bosom large pieces of rock, and that huge and profound caverns are in the neighborhood surrounding the Desert called Bordoncille; that almost the half of this Desert has been precipitated into the bowels of the Earth, and the other part raised as if it were above the surface, till it had formed a mountain of stupendous elevation, like another lofty mountain of similar origin, situated between Sibundoy and Aguarico, which in its formation overspread a great deal of the original soil. The Commissioners further state, that this mountain has, from the successive convulsions of the earth, mouldered away, covering the high roads, and causing the formation of immense marshes in the neighborhood; that portions of the earth, precipitated occasionally from its tops, fell into the bed of the river Balsayaco, and obstructed its course, the sudden and impetuous overflow of which destroyed the lands and houses of the people of Santiago, forcing its waters even as far as Putumayo, being increased by nearly ninety tributatory streams: and they state that the church and ten houses have been reduced to ruins, and the remainder of the inhabitants have fled into a high mountain, with all the images which they were able to save from the wreck. Almost the whole of this canton is overspread with large abysses, principally in the parish of Yacuanquer, where its numerous eruptions have fortunately not disturbed the course of the river Guitara.

The constituted authorities have done all in their power to mitigate this heart-rending calamity there. Three thousand dollars were immediately forwarded by the Governor to the city of Pasto, and subscriptions to a considerable amount were entered into to relieve the pressing distresses occasioned by the calamity.

DO NOT DECEIVE CHILDREN.

A mother was once trying to persuade her little son to take some medicine. The medicine was very unpalatable, and she, to induce him to take it, declared it did not taste bad. He did not believe her. He knew by sad experience, that her word was not to be trusted. A gentleman and friend who was present, took the spoon and said,

"James, this is medicine, and it tastes very badly. I should not like to take it, but I would, if necessary. You have courage enough to swallow something which does not taste good?"

"Yes," said James, looking a little less sulky, "but this is very bad indeed."

"I know it," said the gentleman, "I presume you never tasted any thing much worse." The gentleman then tasted of the medicine himself, and said, "It is really very unpleasant. But now let us see if you have not resolution enough to take it, bad as it is."

The boy hesitatingly took the spoon.

"It is, really, rather bad," said the gentleman, "but the best way is to summon all your resolution and down with at once, like a man."

James made, in reality, a great effort for a child, and swallowed the dose. And who will this child most respect, his deceitful mother, or the honest dealing stranger? And whom will he hereafter most readily believe? It ought, however, to be remarked, that had the child been properly governed, he should at once, and without a murmur, have taken what his mother presented. It is certainly, however, a supposable case, that the child might, after all the arguments, refuse to do his duty. What course would then be pursed? Resort to compulsion, but never to deceit. We cannot deceive our children without seriously injuring them and destroying our own influence. Frank and open dealing is the only safe policy in family government, as well as on the wider theatre of life. The underhand arts and cunning manœuvres of the intriguer, are sure in the end to promote his own overthrow. Be sincere and honest, and you are safe. The only sure way of securing beneficial results is by virtuous and honorable means.—*From the Mother at Home.*

WAR AND SLAVERY.

It is sometimes said, that both these existed in the time of our Saviour and his Apostles, and that neither of them explicitly forbade either custom. It appears to us, that those who thus affirm overlook the spirit of precepts most plainly presented. Our Saviour commanded his disciples to be peaceful in the plainest manner; his language is, remaining on sacred record,—"I say unto you, resist not evil." And again,—"Whatsoever ye would that men shou'd do to you, do ye even so to them likewise." Now if a slave-holder would not be willing to be made a slave himself, this precept commands him to emancipate his slaves. Jesus Christ and his Apostles made it no part of their ministry to interfere with the forms of any government. They did not say to usurpers and tyrants, "You must surrender your ill-gotten power into the hands of the people;" but they uniformly denounced oppression, injustice and misrule in all their doctrine; and the holy principles which they taught laid the axe at the root of all iniquity, in all its multiform transformations. These principles are designed and intended to renew the face of society; and they are destined to, and will regenerate the whole world.—*Christian Watchman.*

HUMAN MORTALITY. The average age of man would not probably reach twenty five years. Where there is one who lives to be seventy years old, hundreds die before they have passed the days of childhood. It has been computed, that of one hundred children, only thirty reach the age of twenty. Of these thirty, only twenty reach the age of forty; and of these twenty, only five live to the age of sixty. If this be a correct calculation—and none, we presume, who have lived to middle age will doubt it—if this be correct, how few of the children and youth, now full of life and activity, will ever see the age of maturity! Thousands and tens of thousands of the young, must be swept away by the all powerful destroyer, death. In view of this fact—the mortality of man—how diligent should we be to prepare ourselves for the approaching event.

NEW ENGLAND MAGAZINE FOR MAY.

JUST published by J. T. Buckingham, the New England Magazine for May.

CONTENTS.

Observations relative to the Execution of Major Andre.
Moral Novels.
Sketch of a Voyage to Labrador, Newfoundland, &c.
The Slain Officer.
Poets and property.
Changes.
Autobiography of Matthew Carey. Letters XIV. XV. XVI.
My first Dining out.
Suicide Pond.
Black Hawk.
The Introductory Discourse and the Lectures delivered before the American Institute of Instruction, in Boston, August, 1833.
The Library of American Biography. Conducted by Jared Sparks. Vol. I
The Treasury of Knowledge and Library of reference. Parts IV. V. and VI.
Our File.
Politics and Statistics.

HISTORICAL PARALLELS,

A NEAT 18mo volume, gives a great variety of events in history which took place at the same time.

History of Insects, three volumes illustrated by several hundred engravings, the most complete history extant, from the most authentic sources.

History of French Revolutions of 1789 and 1830, giving a correct and condensed account of those great events, with maps and engravings, in 2 volumes.

History of the New Zealanders, prepared under the special direction of the London Society for the Diffusion of Useful Knowledge, with numerous illustrative engravings.

Published by LILLY, WAIT & CO.
May 3. 121 Washington st.

EDINBURGH REVIEW, NO CXVIII.

THIS day published by LILLY WAIT & Co. 121 Washington Street.

CONTENTS.

Art. I. 1. An Enquiry into the Expediency of the existing Restrictions on the Importation of Foreign Corn. By John Barton, Esq. 2. Report from the Select Committee on Agriculture, with Minutes of Evidence.

II. A Rhymed Plea for Tolerance, in Two Dialogues; with a Prefatory Dialogue.

III. Historical Memoirs of the House of Russell, from the Time of the Norman Conquest. With a Preliminary Volume on the first race of Ancestry whence the House of Russell had its orgin. By J. H. Wiffen, M. R. S. L.

IV. 1. Du Systeme Penitentiare aux Etast Unis, et de son application en France; suivi d'une Appendice sur les Colonies Penales, et de Notes statisques. Par MM. G. de Beaumont et A. de Tocqueville. 2. Thoughts on Secondary Punishments, in a Letter to Earl Grey. By Richard Whately, D. D. Archbishop of Dublin 3. Reports from the Select Committee on Secondary Punishments, together with the Minutes of Evidence, and an Appendix of Papers.

V. Travels and Reserches in Caffraria: describing the Character, Customs, and Moral Condition, of the Tribes inhabiting that portion of Southern Africa: With historical and topographical Remarks, illustrative of the State and Prospects of the British Settlement on its Borders, the Introduction of Christianity, and the Progress of Civilisation. By Stephen Kay, Corresponding Member of the South African Institution.

VI. Considerations on the Law of Libel as relating to Publications on the subject of Religion. By John Search.

VII. Memoirs of the Court of Charles I. By Lucy Aikin.

VIII. Astronomy and General Physics considered with reference to Natural Theology. By the Rev. William Whewell, M. A. Fellow and Tutor of Trinity College, Cambridge.

IX. 1. A Protest against 'The Reform Ministry and the Reformed Parliament.' By an Opposition Member 2. A Refutation of the Calumnies against the Lord Chancellor in the last Number of the 'Quarterly Review;' in an Article on 'The Reform Ministry and the Reformed Parliament.'

X. 1. Report delivered to the Committee in aid of Corporate Reform, November 8th, 1833; containing a statement of some of the evils and abuses existing in the Corporation, and in the Municipal Trading Companies of the City of London. 2. Digested Report of the Evidence taken before the Corporation Commissioners at Cambridge.

XI. The Church of England *versus* the Holy Scriptures. An address, with some additions, delivered by J. F. Winks, at the Great Hall of the New Rooms, Wellington Street, Leicester, August 8 1833.

XII. A History of the Right Honourable William Pitt, Earl of Chatham, containing his Speeches in Parliament, a considerable portion of his correspondence when Secretary of State, upon France, Spanish, and American affairs, never before published; and an account of the principal events and persons of his time, connected with his life, sentiments and administration. By the Rev. Francis Thackeray, A.M.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, the Christian Examiner and General Review, for May, 1834. New Series.

CONTENTS.

Priestley's Life and Correspondence.
Phillis Wheatley's Poems
Spirit of the Hebrew Scriptures.
The saviour's Sufferings.
Combe's System of Phrenology.
Sadoc and Miriam
Prison Discipline Report.
Dr Worcester's Last Thoughts.
Notices and Intelligence.—McLellan's Journal; De Sacy's Principles of General Grammar; Putnam's Sermon on the Death of the Rev. Eliphalet Porter, D. . .; Newell's Two Discourses; Palfrey's Sermon; Obituary Notice of Stephen Higginson, Esq.

LIBERAL PREACHER FOR MARCH.

JUST published, at 134 Washington St. The Liberal Preacher for March 1834. containing a Sermon by Rev J. B. Fox, of Newburyport entitled "The use of Life."

NOTICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as 'the power of God' to reform, to sanctify and to bless 'the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

THE WORTHY SON OF HARVARD COLLEGE.

A Sermon preached in the chapel of that Institution, on Lord's day afternoon, March 23, 1834. By John G Palfrey, A. M. Professor of Biblical Literature. Just published and for sale by RUSSELL, ODIORNE & Co. May 3

THE Doctrine of the Bible concerning the Messiah By an Aged Layman.
Just received by RUSSELL ODIORNE & CO.

THORBURN'S LIFE AND TIMES.

RUSSELL, ODIORNE & CO. have recently published, Forty Years' Residence in America; or, the Doctrine of a particular providence exemplified in the Life of Grant Thorburn (the original Lawrie Todd), Seedsman, New York. Written by himself.

The last No. of the London Evangelical Magazine has the following remarks upon this intensely interesting book:

"This book, like the subject of it, is a great curiosity. It describes, with evident marks of truth and integrity, the life of a man who has passed through a greater number of vicissitudes than ordinarily fall to the lot of mortals. The author must have been a determined sceptic indeed had he not reached the belief of a particular providence. The great charm, however, of the book is, that, throughout, it traces the gracious hand of God, in all the successive scenes of a life unusually eventful. We do not wonder that a genius so fertile as that of Mr Galt should find his Lawrie Todd in Grant Thorburn. We can assure our readers that no romance was necessary to paint the story of such a man's life; its sober realities have more than all the interest of the best constructed fiction. His seizure, in 1792, at Dalkeith as a person suspected of sedition; his embarkation for America; his entrance on life, in New York, with the small sum of THREE CENTS; his gradual but striking rise in the world; his love story; his heroic adventures among his fellow citizens during the awful visitation of the yellow fever; his religious connexions; his intercourse with some of the most remarkable men who have flourished during the last fifty years; the singular providences by which his whole life has been attended: all may be regarded as the romance of real life. Mr T is an egotist, to a certain extent; but there is so much goodness, and sense, and piety in all he says, that we can bear with those infirmities which peep out in his authorship." April 26.

BIBLICAL REPERTORY.

THE Biblical Repertory is puplished quarterly in Philadelphia, by RUSSELL & MARTIEN, in January, April, July, and October, at Three Dollars per annum, payable in advance.

AGENTS.

Baltimore J. W. Tilyard.
Boston Mass. Messrs. Crocker & Brewster, Booksellers.
New York, J. P. Haven, Bookseller, and S. Brown, Office of the Seamen's Friend, 82 Nassau Street.
Albany, N Y. W. C. Little, Bokseller.
Princeton N. J. James Clark, and A. W. Bradford, at the Seminary.
New Brunswick, N J. Rev. J. H. Jones.
Pitsburgh, Pa. John I. Kay & Co. Booksellers.
Union Seminary, Prince Edward county Va. The Librarian.
Natchez, Miss. Rev. Benjamin Chase.

TEMPERANCE ALMANACK.

RUSSELL, ODIORNE, & METCALF, and FORD & DAMRELL (Publishers of the Temperance Journal) have now in Press, the *Temperance Family Almanack* for 1835, calculated generally for New England and Canada The Astronomical Calculations have been made with great care by ROBERT TREAT PAINE Esq. Editor of the astronomical part of the *American Almanack*. The Editor will be assisted by several distinguished literary gentlemen of this city who will enrich the work by valuable suggestions, statements and anecdotes relative to the great subject of temperance. Arrangements are making with local publishers in the interior, to give the work the widest circulation possible. It will be printed in a very neat style, and sold at a small advance upon the cost. Any suggestions or facts relative to the subject will receive due attention, if left with the Publishers.
March 22.

TEMPERANCE TRACTS.

The Council of the Massachusetts Temperance Society have resolved to publish a series of Tracts and Essays, and have appointed Ford & Damrel, publishers of the Temperance Journal, their agents to whom orders for publications are to be addressed.

Tract No. 1, of this series, entitled, "Remarks on the comparative Profits of Grocers and Retailers, as derived from Temperate and Intemperate Customers," has been just published.

Tract No 2, on "Making Money by Selling Rum"

Tract No. 3. "Doings of the Council of the Mass. Temperance Society."

Tract No 4. "Proceedings of the Suffolk County Temperance Society, at the simultaneous celebration at Faneuil Hall, Feb 25, 1834.

These tracts are printed in a neat style, and sold at the rate of 1200 pages for $1.—No. 1, contains 16, and No. 2, 8 pages.

☞Orders from individuals or Societies, will receive prompt attention.

SUNDAY SCHOOL LIBRARIES.

THE subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson, prayers for young children and young persons, compiled by a teacher., &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.
May 3. RUSSELL ODIORNE & Co.

ENGLAND AND AMERICA.—A comparison of the social and political state of both nations.

Dymond's Essays on the Principles of Morality, and the private and political rights and obligations of mankind with a preface; by Rev. George Bush, M. A. For sale by RUSSELL, ODIORNE & CO. 134 Washington street.
March 15.

THE Gospels of St John and Matthew, in Greek on the Hamiltonian System. By James Hamilton.
Also, the Gospel of St John in Latin.
This day received by RUSSELL, ODIORNE & CO.
april 19

TRACT OF THE A. U. A.

JUST published by CHARLES BOWEN 141 Washington Street the Tract of the American Unitarian Association for March, entitled "Jesus Christ not a literal Sacrifice." By Rev. John Pierpont. April 12.

DAUGHTER'S OWN BOOK; new edition. This edition is very materially improved. It now forms a very neat volume of 24mo size, bound in a tasteful style, and is sold at a reduced price. There is no book published that is better adapted for a present to a daughter or sister. There is surely no judicious American parent who would not rejoice in the possession of this unpretending work, not merely as a lesson of wisdom to a beloved daughter on entering the unattempted trials of life, but as an invaluable monitor to the dull ear.

The Daughter's Own Book is a work that we can most sincerely recommend to the perusal of every parent and every daughter in our country; and it is our earnest hope and belief, that it will produce a salutary influence upon the rising generation

Orders from the trade, and the patronage of the public generally, are solicited by LILLY, WAIT & CO. publishers, 121 Washington street.

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☞ No subscription discontinued except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.